

*An account of the four late Judgments, and  
how we are humble<sup>d</sup> by them.*

OR,

The { Simple Informed.  
Sinner Converted.  
Weak Christian confirmed, and comforted.  
VVitry Atheist convinced,

AND,

Almost perswaded to forsake the *Broad-way*, and become  
as faithfull a friend to Religion, as he hath been a bitter  
enemy. Only it failes with him, as it did with a great  
Man that *Bede* speaks of: who being admonished in  
his Sicknes to Repent, answered, he would not yet;  
for, if he should Recover, his Friends and Companions  
would Laugh at him; and growing sicker and sicker,  
they againe prest him. But then his answer was, *It is  
now too late, for I am judged and condemned already.*

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By R. Younge of Roxwel in Essex.

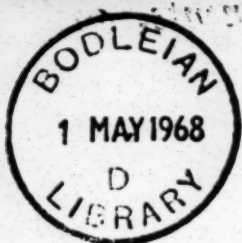
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Son of man, when the land-breatheth against me by trespassing grievously,  
then will I stretch out mine hand upon it, and will break the staff of the  
bread thereof, and will send famine upon it, and will cut off man and beast  
from it. If I cause noisome beasts to pass through the land, and they spoil  
it, so that it be desolate: Or if I bring a sword upon that land, and say,  
Sword go through the land, so that it cut off man and beast from it: Or if  
I send a Pestilence into that land, and pour out my fury upon it in blood, to  
cut off from it man and beast: Though these three men were in it, Noah,  
Daniel, and Job, they shall deliver neither Sons, nor Daughters, they only  
shall be deliver'd, but the land shall be desolate. Ezekiel 14. 13 to 20.

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## *The Simple Informed. The Sinner Converted.*

*The weak Christian Confirmed and Comforted.*

*The witty Atheist convinced, &c.*

### *Section I.*



**I**T is the preventing mercy of our heavenly Father, to *speake* before he *strikes*; to *warn* before he *wounds*; he beats his *Drum* before he draws his *Sword*: He does not *Cannon-like*, first kill, and then make the report; but he admonishes us to repent, or else he will come against us: Whereof an instance.

*Niniveh* had not stood, if the *Prophet* had forbore to say, It shall not stand: but the message of her Overthrow, overthrew the message. Denuntiation of *Death* wrought *Life*; their Walls and Buildings stood, by letting their Transgressions fall: They turned to *deprecation* and *repentance*; and *God* turned to *commiseration* and *forbearance*, *Jonah*. 3. And *God* loves so to be saved a labour. O that we could have made the *Ninevites* our pattern, or precedent, but a while since; when *God* only Threatned us both by his *Prophets*, the *Blazing-stars*, and other signs of his Displeasure: then had our Buildings stood, our poverty, plague, and war been prevented. But we will hold our sins, as *Pharaoh* held the *Israelites*, untill we be utterly destroyed.

The Lord told *Jonah*, that there were more than Sixscore Thousand in the City so ignorant, that they could not discern between their right hand and their left, *Jonah* 4. 11. And

yet compare them with the Inhabitants of *London*, and they will be found by far the wiser : If we understand it, of *true wisdom* indeed. For he only is wise, that is wise for his own Soul. And that is true knowledge, which makes the knower blessed. And what saith *Our Saviour* ? *This is Life eternal to know thee the only true God, and Jesus Christ whom thou hast sent*; John 17. 3. Whence wile *Solomon* tells us, *That the fear of the Lord is wisdom, and to depart from evil is understanding*, Prov. 9. 10. Whence *Moses* saith, *Keep the Commandments of God, and do them: for this is your Wisdom, and Understanding, before God and Man*. Deut. 4. 6. A wise man, saith *Bernard*, fore-seeth the Torments of *Hell*, and preventeth them : Which being so, whether we, or the *Ninevites* are wisest ; let any wise man judge.

## Sect. 2.

**A** Gain, one Judgment threatned, (not executed) or one Sermon of but seven words, brought more than sixscore thousand *Ninevites* to Repentance, and so saved their City from being destroyed. They, their Walls and Buildings stood, by letting their Transgressions fall. But *London* has been threatned, and made to feel four grievous Judgments, and heard ten thousand thousand Sermons ; yet she Repents not. So true is that of *Abraham* to *Dives*, Luke 16. 31. For, if they will not believe *Moses* and the Prophets, *Christ* and his Apostles ; neither would they believe, although God from *Heav'n*, should rain down fire and brimstone upon them, as he did upon the *Sodomites*.

The sinful profits and pleasures of this deceitful world, may be resembled to the Fruit that undid us all ; which was fair to the sight, smooth in handling, sweet in taste, but deadly in effect and operation. Or to that *Colchian honey*, whereof *Xenophon's* Souldiers no sooner tasted, than they were miserably distempered ; those that took little were drunk, those that took more were mad, those that took most were dead. So, secure Sensualists, are either intoxicated, or infatuated, or killed out-right, with the deceitfulness of sin ;



sin; and yet perceive not, nor are at all sensible of their fears or dangers: And is not this our case? For in the first place, *God* hath revealed his *Will* in his *Word*, most plainly and fully; and we have it almost in every House: yea, *God* hath writ the Epitome of his whole Law in every mans heart, *Mat. 7. 12. Whatsoever ye would that men should do unto you; even so do ye unto them.* Yea, we may, or might have heard the *Gospel Preached* every day in the week, if men did not slight and disregard it.

*God* hath sent a supply of as able *Ministers* as the world can afford: And they have wooed, and beseeched us in *Christ's* name, that we would not destroy our selves; yea, all their scope even in discoursing of *judgement*, and the fire of *hell*, hath been but to snatch our Souls out of the fire: They bring us to the brink of the Gulf, that, so seeing it with horror, we may never fall into it. But alas! those that are in a deep and *dead sleep*, cannot be *awakened* with an ordinary call: No easie voice will serve to raise a soul from the *death of Sin*, and *grave of long customs*, to the *life of grace*. Yea, let them hear of never so many judgments, they tremble and relent no more, than the *seats* they sit on, or the *stones* they tread on: Their supine stupidity, is no more capable of excitation, than the *Sea-Rocks* are of motion, or the *Billows* of compassion.

*Self. 3.*

**S**Econdly, to this incomparable condescension of his *Word*, *God* hath added *millions* of other *mercies*, to see whether they would allure and engage us: For all *God's blessings* are as so many *suiters*, wooing and perswading us to Repent; yea, they even put on the forms of *Clients*, and *petition* us for Repentance. Now *God* of his goodness, hath bestowed so many and so great mercies upon us, that it is impossible to express his bounty therein: For if we *look inward*, we find our Creator's mercies; if *upwards*, his mercy reacheth unto the Heavens; if *downward*, the Earth is full of his goodness, and so is the broad Sea: If we *look about us*, what is it that he hath not given us? *Air* to breathe in, *Fire* to warm us, *Water* to cool and  
A 3 cleanse

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cleanse us, *Cloaths* to cover us, *Food* to nourish us, *Fruits* to refresh us, *Wine* to cheer us, *Delicates* to please us, *Beasts* to serve us, *Angels* to attend us, *Heaven* to receive us; And, which is above all, *Himself*, and his *own Son* to be enjoyed of us. So that whithersoever we turn our eyes, we cannot look besides his bounty.

*God* might have said before we were formed; Let them be *Toads*, *Monsters*, *Infidels*, *Beggars*, *Cripples*, *Bond-slaves*, *Idiots*, or *Mad-men* so long as they live; and after that, *Cast-aways* for ever and ever: But he hath made us to the *best likeness*, and nursed us in the *best religion*, and placed us in the *best land*, and appointed us to the *best* and only *Inheritance*; even to remain with Him in bliss for ever. Yea, thousands would think themselves happy, if they had but a piece of our happiness. Thou hast *eyes*, ask the *blind* whether that be not a blessing? Thou hast *ears*, ask the *deaf* whether that be not a great blessing? Thou hast a *tongue*, what think the *dumb* of that? Thou hast *feet*, *hands*, *health*, *liberty*, *life*, *reason*, and many the like; is all this nothing? Yea, others *bleed*, we *sleep* in safety; others *beg*, we *abound*; others *starve*, we *surfeit*; others *grope* in the *dark*, our *Sun* still shines. Yea, *God* hath removed so many *evils* from us, and conferred so many good *things* upon us, that they are beyond thought, or imagination: For if the whole *Heaven* were turned into a *book*, and all the *Angels* deputed *writers* therein, they could not set down all the good, which *God's* love in *Christ* hath done us: yea, *God* is many times working our good, when we least think upon him; as he was creating *Adam*, an *Help* meet for him, when he was fast asleep. And as much do we owe unto *God*, for the dangers from which he delivers us, as for the great mercies and favours he hath always bestowed upon us.

Though there needs no more to be mentioned, than that we are out of *Hell*; there to fry in *flames of fire and brimstone*, never to be freed. And that we have yet the true Offer of grace here, and everlasting glory hereafter in *Heaven*; where are such joys, as eye hath not seen, nor

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ear heard, neither hath entred into the heart of man to conceive, 1 Cor. 2. 9. And none but a Deity, could have found out a way, how Man that had made himself most unhappy; should, with a full satisfaction to exactest justice, be made again most happy. God (saith Bernard) so loved his Son, that he gave him all the world for his possession, Psal. 2. 8. But he so loved the World, that he gave Son and all for its Redemption: And again, in another place, if I owed my whole self unto thee, for giving me my self in my Creation: What have I left to pay, for giving thy self for me to so cruel a death, to procure my Redemption; which was not so cheap as my Creation. Great was the benefit, that thou wouldst create me of Nothing: but what tongue can sufficiently express the greatness of this grace, that thou didst Redeem me with so great a price, when I was worse than nothing? And indeed, if we are so bound to bless God, for his External, Temporal, Inferiour, Earthly perishing benefits; what praise do we owe him, for the lasting fruits of his Eternal love and mercy? and how thankful should we strive to be? We are full of thy goodness; O that our hearts could run over with thankfulness! For favours bestowed, and deliverances from danger, bind to gratitude; or else the more bonds of duty, the more plagues for neglect. The contribution of blessings, require retribution of thanks; or will bring distribution of plagues. But therein lies the defect, and our present misery.

Then to add a word of God's long-suffering, to thee in particular, who art one of his worst enemies: Why wast thou not with thy Horlot, like Zimri in the arms of Cosbi, smitten in the very Act of thy Adultery? Why was not thy Soul with hers, sent coupled into the fire of Torments? as your bodies were undivided in the Flame of uncleanness; while thy mouth is open to swear and blaspheme: why is it not instantly filled with fire and brimstone? When thou art dead-drunk, why art thou suffered to awake again alive? but this, God willeth (as in the parable of the Fig-tree, Luk. 13.) another, and another year, to try whether thou wilt bring forth the fruit of Repentance, and

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*new Obedience ; yet, presume not : For, as when men give longer day, they expect larger payment ; So does God : or for default thereof, he will confer a heavier Doom. The first Felony may scape with whipping, in hope of amendment ; but the second, much more the seventh, meets with (as well it deserves) an Halter. Yea, of this be sure, that if God's long-suffering works no Reformation, this silent Judge will at last strike home : his Revenge will be more extream, than his Patience was remiss ; and the higher the Axe is lifted up, the deeper it cuts. But,*

*Self. 4.*

**T**Hirdly, *God finding that neither his Word, nor his many Mercies would prevail, he hath beat up his Drum ; and, to fright us the more, he set up a Blazing-star, and other strange signs in the Firmament : we have had rumours of VVars, and civil Commotions. And why this, but the Lord's goodness ? Who, if like a prudent Prince, he makes offers and fumes of VVar, it is but to mend the conditions of Peace. But of all this God hath had no Return ; we have made no improvement thereof, tending to Reformation and Amendment. But, would God be so slighted ? Or suffer his indeavour of bettering us, to be made wholly frustrate ? No : for*

*In the fourth place, he hath laid down his Rod and Ferula, to take up his Sword : As he hath Messengers of VVrath, for those that despise the Messengers of his love. And, seeing nothing else would serve, he hath visited us with Judgment upon Judgment, Year after Year ; The first year he sends to us the greatest Plague, that hath been in our Age. The second a Fire, the like of which hath not been in this Nation : And with them both, a grievous VVar ; setting the Dutch, French, (our near Neighbours) and Danes upon us : Three Judgments, that were enough to have brought all the three Kingdoms upon their knees ! And made each man cry mightily unto God, and vow all possible Reformation, and Obedience.*

*But where, or how few are there, that are any whit bettered by all ? Those that were good before are bet-*



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ver; those that were *bad* before are the same, or *worse*. In so much, that there was never more cause than now, to take up that complaint of the *Prophet*, Jer. 5. *Thou hast smitten them, but they have not sorrowed; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a Stone, and have refused to return*, ver. 3. As,

O the fearful Condition of an hard-hearted sinner! He will rather be *confounded*, than *reformed*: As we may see by *Pharaoh's* example, whom *ten Plagues*, one on the neck of the other, would do no good upon. And many the like: The *Graves opening*, the *Dead arising*, the *Temple rent*, the *light of the Sun failing*, the *Centurion confessing*, &c. will do no good upon the *Scribes* and *Pharisees*. Let *Malchus* be smitten to the Ground, with the very words of our *Saviour*; let him have his right ear cut off, and miraculously *healed* again by him, whom he came to apprehend: yet, he will be one that shall lead him bound to *Pilate*. Let the *Sodomites* be all *stricken blind*, for contesting with *Lot* and his two *Angels*: they will not cease, seeking his door to break it open; persist they will, untill they feel Fire and Brimstone about their Ears, *Gen. 19*. Let *Ahab* be told from the *Lord*, that if he go to *War*, he shall perish: yet he goes, and speeds accordingly. Yea, let *God* himself forbid *Balaam*, to go with *Balack's* messengers, to curse the *Children of Israel*; yea, let an *Angel* stand in his way with a drawn *Sword* to stop him; yea, let him hear his *Beast* speak under him: yet, he slight all, persists, and resolves, *If I perish, I perish*. And the like of *Hazael*, 2 *King. 8. 12, 13*. And of the *Old World*, *Gen. 6*. What shall I say? *Reason* once *debaunched*, is *worse than Brutishness*: I see the savagest of all creatures; *Lions, Tygers, Bears, &c.* by an instinct from *God*, came to seek the *Ark*, (as we see *Swine*, fore-seeing a storm, run home crying for shelter) not one man do I see, except *Noah* and his Family. So, none but the well-affected, whose hearts it hath pleased *God* to change by the power and efficacy of his *Word* and *Ordinances*, have made  
a holy



a holy and sanctified use, of the Dreadfull Judgment which God hath lately sent amongst us, 1 Sam. 10. 26.

Sect. 5.

**A**S let me appeal to the judicious, whose *Pilot is rectified Reason*; and the written Word: Why hath God sent the late War? Set the French, and Dutch, and Danes upon us? but to make us lay down our *Arrows*, and *Arms*, wherewith we make War against Heaven. Why the *Plague*? but to shew us the *plague of our own hearts*. Why this general, unlooked for, and almost universal poverty? but to cure our abominable and intolerable pride, and to humble us. Why this dismal, and dreadfull Fire? but to prevent the *Fire of Hell*: For the very end why God hath sent his Judgments amongst us, is, that he may rowse us out of our careless security, and bring us to repentance. The Lord, saith *Elihu*, correcteth man, that he might turn away from his enterprize, and that he might keep back his soul from the pit, and that his life should not perish with the sword, Job 33. 17, 18, 19. We are chastened of the Lord (saith the Holy Ghost) that we might not be condemned with the World, 1 Cor. 11. 32. God suffers us to be afflicted, because he will not suffer us to be damned; such is the goodness of our Heavenly Father to us, that even his anger proceeds from mercy. He scourgeth the flesh, that the spirit may be saved in the day of Jesus Christ, 1 Cor. 5. 5. We learn to know our selves, by that we suffer. Neither is God feared till felt; but that which makes the body smart, makes the soul wise. It is good for me, says David, that I have been afflicted, that I might learn thy Statutes. We grow wise by evils, whereas prosperity be-fools us.

Prosperity makes us drunk, with the love of this world: but as sleep composeth drunkenness, so the cross will bring a man to himself again: As it did the Prodigal son, Luk. 15.

Again, as sin brings Judgment; so only Repentance and Reformation will remove it: Thy sin hath kindled the fire of God's wrath; and only Repentance and Reformation is as water to quench this Fire: Otherwise, Contrition without

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without Reformation, will not prevail with God. He will never leave pursuing thee, till the *Traitor's* head be thrown over the Wall. *Pharaoh* could relent, when he felt the *Plagues*; but when they were over, so was his Repentance. But what says the Scripture, *He that confesseth, and forsaketh his sin, shall find mercy*, Prov. 28. 13. Confession, and Confusion of sin, must go together: yea, there must be a *parting with the right eye*, in regard of pleasure; and the *right hand* in regard of profit; or it will not pass for currant with God. Though indeed, never to seek unto God, untill we stand in need of him; argues, a base, and not an ingenuous spirit.

Or, in case these Judgments will not yet serve, may we not look for *Pharaoh's* fare, Judgment after Judgment? untill we be over-whelmed with Judgments, and cast into the Burning Lake, out of which there is no Redemption. And let men look to it, for God will first or last, make us know *our selves*: He will make us either *bow* or *break*. O that we had the wit to take warning in time! that we might prevent it: For God will be sure to *pull down our stomachs*, and have his will of those that are wedded to their own wills; as we may learn by *Pharaoh's* example.

And well is it for them, that only suffer here: for this is more than God owes us. And his Method to millions is this: The seed was sown this year, the Lord calls for *Fruit*, and none will come; the next year, and the next after, and *none comes*: At last the *Curse* goes forth. *Never fruit grow on thee more*; as it fared with the Fig-tree, *Cut it down, and cast it into the Fire*, Luk. 13. 6. to 10. So that, in case his Word will not rule us, his *Rod* shall: Or, if his *Rod* will not yet serve, his *Sword* shall be drench'd in our gall, and bathed in our blood, Deut. 23. 41, 42. Or, if we scape for a time, yet, our preservation from one Judgment, is but our reservation to seven more, *Lev. 26*. Yea, he will send a succession of Crosses; seven more, and seven more, and seven to that, to the conversion of his own, and the confusion of his enemies, *vers. 14. to 39*.

**B**Ut alas! wilful sinners consider none of all this: For notwithstanding, our crying sins have pierced the *Heavens*, and brought down *four* most fearful Judgments upon us; snatch'd away many thousands in a week, and Fired us out of our very Habitations: yet, how little amendment? yea, is there *one prophane man turned*? *ivill*? or *Civil man* become really *Religious* thereby, that can be produced: As tell me, How many, or where are any *Swearers, Drunkards, Lascivious persons, Cheats, Sabbath-breakers, Scoffers at Religion, Proud men*, and the like, you can name, that, upon these dreadful disasters, have left their wickedness, learned thereby to fear God, and become truly and really religious? for my part I am not able to name one: And the same I observed, in the *great Plague forty years ago*. I confess, I heard of one, that was converted in *October last by a Dream*: (as weak means shall serve the turn, to an ingenuous nature, and when God intends success; whereas one sent from the dead, to fore-warn an hard-hearted sinner, would never prevail to his amendment, *Luke 16. 30, 31.*) *The dream*, and the preparative which set it home was this; and it's worth the *Registering*. A Gentleman having got on a sumptuous periwig, of no small price; his friend told him, it was a sign he little considered, and laid to heart, why God had inflicted so many sore Judgments upon the *City and Nation*: Was that a fit Garb for these times, when God called for *mourning and sack-cloth*? To which he gave the hearing, but withall resolved to continue it. But it pleased God, the same night he Dream'd, that, as he was pruning his perriwig in a *looking-glass*, he saw *Death* on the one side, with an *hour-glass* and a *Sythe*; and *Satan* on the other side, waiting for his *Commission*: And that he heard the last Angel blow his *Trumpet*, and cry aloud, *Arise ye dead, and come to Judgment*. And this, together with his friends advertisement the day before, did so humble and reform him, that he hopes, by the grace of God, never to return to his former folly: Admiring the goodness of God, that, by such a gentle means, had

had opened his eyes, who hitherto had been blind from his birth, touching any thing that was Spiritual. But this makes more against, then for those I have been speaking of. Where then is the amendment? the general humiliation and reformation which God requireth? And may we not then look for greater judgments, than yet we have felt? For, we call for greater strokes, by not feeling the lesser. O that there were a true, a full, and particular account taken, and a relation made, how London is Refined by Her late Fire: And how Her Poverty hath abated Her Pride! Though it is ealie for any one to ghes, by what we daily see, and hear, as we walk the Streets: For men are not ashamed to declare their Pride, Lust, and Blasphemy in the face of all men; as the Sodomites did. How proud persons are humbled by their poverty, their nasty, shameless, and odious Parriwigs, sufficiently acquaint you, without taking notice of their haughty looks, and garb. Then, how Oaths and Curses, how Drunkenness and Whoring is abated; I need not inform you, themselves sufficiently do it: And not the openly prophane alone, but even those that would be taken for Civil. Is it not frequent for men, to set upon, and solicit women, and women men, to filthiness, as they meet in the open streets, and to lead each other into some house of sin? And so many are there of those Hell-houses, about the Suburbs of both Cities, and so Impudent and Shameless they are; that if I could tell you, you would not believe it.

In former Ages, all Adulterers were to be stoned to death, the antienter punishment was Burning; Death always, though in divers forms: I shame to think, that Christians should slight that sin, which both Jews, and Pagans, held ever deadly! True, there hath been many days of Humiliation kept, many Prayers made to appease God's wrath, and divert his Judgments: but when we yeild to God touching his Commandments, he will yeild to us touching our Petitions.

But alas, say what can be said, and do what can be done, these Incorrigible wretches will not be warned, nor content without their full vengeance; even, as filching



ing will not leave the pilferer with *raw sides*, untill it bring him to a *broken neck*. They will not believe that are Ordained to Perish. And still the *least fear*, and sorrow, where there is most need. Take an instance of this, Our *Sailors*, and *Soldiers* (as a man would think) of all men alive should be fittest to Dye: For these the *Philosopher* would not permit, to be numbred amongst the *living*; (as not amongst the *dead*) Yet, for all their many and eminent dangers, no men are more regardless of their Souls.

## Sect. 7.

**B**ut what is the cause of these men's confidence, with whom my business lies? Thousands have been destroyed in the Wars, and Thousands by the Pestilence, and not a few have suffered by the Fire: yet, they have escaped both with life, limbs, and estates; therefore why should they be dismayed? they are well enough. As many, if they *smart not*, they *see not*, they *care not*.

To these I answer, *Custom of success*, makes men confident in their sins, and causeth them to mistake an arbitrary Tenure, for a Perpetuity: But if they were not meer strangers to themselves, they could be no other then confounded in themselves! Their case being like that of *Damocles*, whom *Dionysius* caused to sit in his Chair of State, abounding with all kinds of delicates; when over his head hung a *naked sword*, held up only by a *small hair*; and a *hungry Lyon* standing by, ready to devour him. Yea, these men's case is far worse than his was: For, while they are *drinking*, *feasting*, *swearing*, *dancing*, *whoring*, and fear nothing, the *Trap-door* falls under them, and they are in *Hell* before they are aware. Their hope makes them jocund, till the *Ladder turns*: and then it is too late, to care or crave. Yea, then the proudest of them all will wish, (though too late) that he had been created a *loathsome Toad*, or some *abhorred Serpent*; that so his misery might have closed up with his Life.

Wherefore, think it not an argument of God's favour or dispensation, that thou, and thousands more do prosper in their wickedness, that some eminent Judgment is not executed



cuted speedily upon them, while they are contriving their deep and devillish plots : For, though *prosperous wickedness* is one of the *Devils strangest chains*, yet, there cannot be a greater unhappiness, an heavier curse, than to prosper in ill designs, and ungracious courses. Such a man's *preservation* is but a *reservation*, as it fared with *Sodom and her Sisters*, which were preserved from the slaughter of the *four Kings*, that *God* might rain down *Hell from Heaven* upon them. And *Senacherib*, who escaped the stroak of the *destroying Angel*, that he might fall by the sword of his own Sons, *Isai.* 37. 37, 38. O how happy were it for us all, if ordinary means would serve the turn? But not to be bettered by the *Word*, nor by the *Sword*, by *Mercies*, nor by *Judgments*; argues a man hopeles: For, both *Scripture* and *Experience* shew, that hardness of heart, and impenitency, under the means which *God* is pleased to use, is always the harbinger of some fearful Plague, *Isai.* 6. 10, 11. When *God* will give a man over to his *Judgments*, he first gives him over to this *Judgment*, of an hard and impenitent heart. And what does impenitency, but turn all deliverances into further Curses and *Judgments*? So that such a man's deliverance, is a worse judgment, than the *Judgment* from which he is delivered. For it argues, either *God's* utter forsaking of them (as desperate Patients are given over by their *Physitian*, *why should ye be smitten any more, for ye rebel more and more?* says *God* to the stiff-necked *Jews*, *Isai.* 1. 5.) Or else it argues a reservation of them, for some more fearful Plague: *If by these former Judgments, ye will not be reformed by me*, saith *God*, *but walk stubbornly against me, then I will walk stubbornly against you, & smite you yet severntimes more for your sins*, *Lev.* 26. 18. to 40.

As what did it avail *Pharaoh*, that himself was not smitten with many of those *Judgments*, wherein others perished? It was far from being a mercy, yea, it was a *Reservation* to the greatest temporal *Judgment* of all here, and of that eternal *Judgment* in the burning Lake. So that it is not simply our deliverance, but our thankfulness for it, and obedience after it; that gives sufficient proof to cu  
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Consciences, that God delivered us in mercy and favour. Yea, to prosper in ill designs, and ungracious courses, and to go on in sin uncontrolled, is the greatest Unhappiness, the heavieſt Curse; for he that useth to do evil, and speeds well, never rests untill he comes to that Evil, from which there is no Redemption.

*Sett. 8.*

**S**ecurity is the certain usher of Destruction; neither is Destruction ever so near, as when Security hath chased away Fear, 1 *Thes.* 5. 3.

I cannot but wonder at the boldness of sinners in these times! They are ashamed of nothing, they fear nothing, they are Sermon-proof, thunder-proof, judgment-proof; Nay, they do as it were send challenges to Heaven, and dare God to his face, with their *Dare-me's*, and *Sink-me's*; such Canon and Cathedral blasphemies, as I could never believe upon bare report, untill I had frequently heard them. These are your *Russians*, and *Sons of Belial*, even *Monsters of the Earth*, *Hellish miscreants*, *Bodily and Visible Devils*! such as have shaken out of their hearts, the fear of God, the shame of Men, the love of Heaven, and the dread of Hell; not once caring what is thought, or spoken of them here, or what becomes of them hereafter: Neither will any means restrain such. Neither *Moses* nor *Aaron*, *Cesar* nor *Paul*, Minister of the Word, nor Minister of the Sword, can find reverence in their hearts, or obedience in their lives; being like *mettle*, often fired and quenched; so churlish, that it will sooner break than bow, for they contemn all Authority, as Boys grown tall, and stubborn, contemn the Rod.

Indeed, at first Shame alone held them in, but shortly after they have *brazen faces*, so *bloodless* that they cannot blush; and then farewell all good: There is some fear to offend, some knowledge of good and evil; some remorse, some conscience while Shame lasts; but if shame once departs, knowledge goes, and fear goes, and remorse goes, and conscience goes, none will tarry behind Shame; and when once cruſted over with perseverance, no hope of returning.

And may not their boldness, put a blush upon our cheeks,  
who

who are nothing so bold in doing *God service*? yea, their boldness makes us so bashfull, and shamefac'd, that we dare not admonish them, nor speak in *Christ's* behalf, for fear they will term us *Fanaticks*, *Quakers*, or the like. But will *God* take this well from the one? or be so disowned and dishonoured by the other? No certainly.

*Self. 9.*

**B**Ut to enlarge a little, touching these Superlative Sinners; not out of hope to reclaim them, but to make others beware, that are not as yet *hardened with the customs of sin*, and given up to the god of this World; I'll begin with *Swearers* and *Cursers*, though *Drunkards* best deserve to lead the Troop, as *Judas* led the *Souldiers*. For the *Drunkard's* heart is a *Mare mortuum*, wherein no good can relide; It is a confluence, or collection of all evil; Even all sins, all odious conditions meet in a *Drunkard*, as rivers in the Sea. Yea, *Drunkenness* is a sin, which turns a man wholly into sin. So that as *Solomon*, speaking of the *virtuous woman*, saith, *Many daughters have done virtuously, but thou surpassest them all*; so may I say of the *Drunkard*, *Many sinners have done wickedly, but thou surpassest them all*. But I will pass them: for, that *Drunkards* by loss of conscience, are become *Atheists*; and by loss of reason, *Beasts*. The drunkard (as if he were infected with the poison of that *Serpent*, which is cold in the fourth degree, and so mortal) lacks heat to be wrought upon. *His heart is Adamantine, strong as a stone, and hard as the nether-Millstone*; *Job 41.24*. Nay, he is dead to all means, Why then should I search that Sore, which is all dead flesh? The sick man may hear or feel, the dead can neither: yea, when a man is dead, chafe him, rub him, bow him, put *Aquavita* into him, then take him by the hand, and bid him walk; yet he cannot stir the least joynt, except the soul be restored: All persuasions will be in vain. *Plants* and *Stones*, lie under the same beams of the Sun, and are wet with the same moisture of the clouds; yet, the *Plants* spring and grow, when there is no alteration of the *Stones*. An *Ethiopian* enters black into the bath, and black he cometh out again. So that I

*P. B. 50.*

have

have nothing to say to them, except, *Lord have mercy upon them!*

As for *Swearers*, and *Cursers*, they are the principal men, that have brought Judgments upon the Land. It is for their sakes, that *England now mourns*, Jer. 23. 10. Yea, the *Prophet Hosea* likewise hath told us, that, *God hath a controversie with the inhabitants thereof, and that he will turn our glory into shame, for our Swearing*, as you may read, *Hosea* 4. 1, to 7. And we may well wonder, that our Land sinketh not under us, because of Oaths: For, if He were not a God of Infinite patience, He could not endure His most Sacred and Glorious Name to be, so many millions of times, Blasphemed in one day, by such impotent, miserable, Miscreants, as we are. Men Swear and Curse, as if *Heaven* were deaf to their noise. Nor do they so, when provoked only, but many out of custom, in their best moods; they will even tear their *Maker's* and *Saviour's* name in pieces. As, O the *Numberless number of oaths and blasphemies*, that one black mouthed Hell-hound, spit out in defiance of God, and all prohibitions to the contrary! Infomuch, that should they pay but their twelven pence an Oath, as the Law enjoyns, one man's Swearing would come to *ten thousand Pounds, per annum*: And if so, To what a number, will the Oaths amount unto, which are sworn throughout the whole Land; yea, in some one *Ale-house* or *Tavern*, where they sit all day, and a great part of the night, in *Troops*; doing that in earnest which we have seen boys do in sport, stand on their heads, and shake their heels against Heaven. Where, even to hear how the Name of God and the Lord Jesus is pierced, would make a dumb man speak, a dead man almost to quake. And have not these hellish Miscreants, these bodily and visible Devils, their tongues fired and edged from Hell? when their Language is the very Language of Hell; and yet, they call themselves *Christians*, and are not ashamed, nor afraid to shew their faces in the Temple, and there play the *Hypocrites*; when no sooner out of it, but they are mockers of all that march not under the pay of the Devil, counting all *Hypocrites*,  
that



*And how Her Poverty hath abated Her Pride.* 19

that are holier than they: when none so notoriously play the Hypocrites as themselves; for, while they are in the Congregation, they pray with a great deal of seeming devotion, *Thy Kingdom come, and Thy will be done in Earth as it is in Heaven*; when they do all they can to hinder it, and to set up the *Devil's Kingdom*: They cry out in the words of the Psalmist, *As the Hart brayeth for the rivers of waters, so panteth my soul after thee, O God*, Psal. 42.1. *Thy word is more sweet unto my mouth, than the honey and the honey-comb*, &c. Psal. 119. when they more regard the getting of five shillings in money, than the joy of the Holy Ghost, or the peace of Conscience; and more prize the filling of their Barns and Bellies, than the Bread and Water of life, or the light of God's countenance.

Besides, they do more mischief, by infecting others, than they commit in acting the *Devil's* part single. For, lest they should not themselves soon enough fill up the measure of their wickedness, even boys in the streets have learn'd of them to rap out Oaths, as frequently as they, and no man so much as reprove, or find fault with them; yea, through the Parents accustomary Swearing & Cursing, their Children have learnt to speak English and Oaths together, & so to blaspheme God almost as soon as he hath made them.

But God himself hath said, that *his curse shall never depart from the Swearer*, Zecha. 5. 2. to 5. That himself will be a swift witness against swearers, Mal. 3. 5. And that of all other sinners, he will not hold them guiltless, that take his Name in vain, Exod. 20. 7. Yea, that *If we do not fear, and dread his glorious and fearful Name, The Lord our God, he will make our Plagues wonderful, and of long continuance, and the Plagues of our posterity*, Deut. 28. 58, 59.

Now for prevention of this dreadful and Diabolical evil: in such as yet are not listed Souldiers in Satan's black Regiment; It would be observed, that swearing and cursing is a sin not more wicked than it is simple and irrational: For there is neither profit, nor pleasure, nor credit, nor any the least appearance of good, to provoke or intice men unto it, as in other sins. Only this they gain thereby, that they shall vex others, and others shall hate them. Again,



Again, it is a sin, which of all other sins, we have the most power to abstain from : for, did Swearers but pay their *twelve pence an Oath, as the Law enjoyns*, men could, and would leave it (though not upon pain of *Hell and Damnation.*) Yea, I have great cause to think, that if Swearing, and Cursing, were less Damnable, and that God had not so strictly forbid it, men would not use it so frequently. As how should it be otherwise? There hath been sold and given, an hundred thousand dreadfull Books, against Swearing and Cursing, within this twenty years last past; and few of themselves, but have read, or heard them read, and yet they Swear and Curse more than ever they did; and *will not this prove bitterness in the end?* O how sad it is to consider, what man's nature is! As what more common with Men, Women, and Children, than to affect forbidden fruit? yea, the more it is forbidden, the more practised, and the more *sinfull, the more sweet* to a great many : As it fared with our *First Parents*, whose *sweet Apple*, cost them and us both dear and bitter *Sauce*. *Stollen waters are sweet,* says *Solomon*, and *hid Bread is pleasant*, (*sweet in the Mouth, but bitter in the Bowels*) *Prov. 9. 17, 18.* And it is evident, that men love this sin, meerly because it is a great sin, and God most strictly forbids it; and blaspheme out of meer malice to, and contempt of God, which is most fearfull, and, as a man would think, should make it unpardonable : I am sure the *Psalmist* hath a terrible word for all such, if they would but take notice of it; *Let them be confounded, that transgress without a cause*, *Psal. 25. 3.*

*Seet. 10.*

**A**ND so much to shew, how Swearers and Cursers are Reformed, upon occasion of God's Judgments inflicted upon the Nation. Then for *Proud persons*! you may easily see and know, how they are *Humbled* by their *Poverty*, even themselves sufficiently tell you; for, though the Lord, on purpose to humble us, hath, besides other sore Judgments, sent such a general *Poverty* amongst us, and purposely taken away our *Riches*, the fuel of our *flaunting*, (as there is no *plaster like poverty and shame, to pull down proud flesh*;) Yet, as

if God had nothing to do with them, and they as little cared for His wrathfull displeasure. How haughtily do men and women walk? How audaciously do they prank and strut it in the streets? with stretched-out-necks, wandring eyes, and scornfull countenances; mincing it with their feet; plumed with monstrous and abominable Perriwigs, fearful to behold! without once blushing: when they cannot but perceive, that all, who are modest and discreet, do hate and scorn them for it. Yea, what long and large Locks, does every base fellow grace himself withall? though his Perriwig costs more money than he hath in his purse, or more than all the cloaths on his back are worth, were they offered to sale. Yea, not seldome shall you see, even Antient Citizens, and Civil Men, wear two long locks, like two Horse Tails, or two long Ropes of Onions, hanging down almost to their middles, which me-thinks is very ridiculous, and ugly to behold upon a Christian's head, in so much that I have a good mind many times, (if I durst, for fear of being called a Quaker) to tell them what the Apostle speaks touching long Hair, 1 Cor. 11. *Doth not even nature it self teach you, that if a man have long hair, it is a shame unto him,* vers. 14. 16. Now, if Nature teacheth it, than much more grace: If it be a shame for men, namely, for men of the World, then much more for Christians, for Professors, for Preachers; if long hair, then much more hair half an Ell-long: If hair that is their own, then much more borrowed hair; perhaps Tyburn pockey, or womans hair, that costs more to cover one head and two shoulders, than would feed an hundred hungry bellies; yea, I was told by a Noble-man's servant, that his Lord's two Perriwigs cost fourscore pounds: If a shame at any time, then much more now, when God's Judgments call for Sack-cloath, Mourning, and Crying mightily for pardon of our many and grievous provocations. Then for Women! How many ruffle it in Silk, that are scarce able to pay for Wool? every Jack-straws wife, that is scarce worth forty pounds, his debts paid; and every Mechanicks wife, that is somewhat thriven in the world, must have her Silk

Gown forsooth, and Gold-lace upon her Petticoat, so broad and rich as if she were a Lady at least. And have it as well as such a man's Wife, she must; or her Husband shall have never a *good word*, or look from her, no, nor enjoy a quiet life.

But what do I blaming that Pride, which may be termed handsomness, and make mean ones to be mistaken for great Ones? when such as would be taken for civil, discreet, creditable persons; yea, many that profess themselves *Christians*, and daughters of *Abraham*, shall have their coats half a yard longer than their bodies, (because they will be like *Countesses*, that have others to bear up their *Trains* for them, which they have not, the more is the pitty.) A *nasty and ridiculous fashion*, (that deserves the *Rod*) and exceeding troublesome for such *fine finger'd Dames*, as disdain a *Needle*; a fashion that I'll forbid the most *subtil Sophister*, in either of the *Universities*, to devise any appearance of reason for, (or for men's mealing their shoulders :) As for my part, that have a long time studied how to make a favourable construction thereof, I can resemble them to no better than a *Bedlam*, or *Mad-woman*, that should draggle after her a *Map*, or *Sack*, to lick up all the *dirt*, and *spittle*; and a *broom*, or *rake*, to raise all the *dust*, that so the Boys may not come near her sent, for fear of being blinded: Nor can I think them worthy of, wherewith to clothe their whole bodies, since to clothe the whole, will not serve their turns; It were well if some poor body, that wants to cover his nakedness, had a Commission to cut off so much of their Garments, as is superfluous, or totally to un-Gown them. As when Children play the wantons with their meat, and waste it, it is usually taken from them, untill they know what it is to want it.

Nor could it possibly be, that so *blockish*, so *nasty*, so *un-seemly*, and withal so *costly* and troublesome a fashion, should have been continued so many years as it hath: Did not *Pride*, and the *Devil blind* and bewitch them, that take more care for, and trouble themselves more about their *fleece*, than their *souls*. O for a Wife, or Virgin, that would scorn to observe this, or any other Fashion, that will admit of no  
rational

rational excuse ! her wisdom and humility, were more worth than a double Portion.

But this is not the worst we have to condole : For, *beauty-spots, painted faces, naked breasts and shoulders, hair put in print, and pasted on their fore-heads, in Roman, or Mathematical Characters,* (which a plain Country-fellow would take for *Signs*, to know a Witch by) are yet more Diabolical ; for this, without question, is on purpose to Act the *Devil's part in Seducing* : As, why else do they this ? but to allure and bewitch the beholders, to buy of that in the *Shop*, which at the *Stall or Window* they make shew of. And an *honest Woman* ever dwells at the Sign of a *modest countenance*. Besides, it is much to be feared, that God will never own those *Faces*, that are of the *Devil's fashioning*.

SECT. 11.

NOW, why do all proud persons of both Sexes thus deck and set out themselves, with all possible Pride and Vanity, in the most costly apparel they can possibly reach to (though they Nim for it) let their Estates be what it will ? Why their exactness in all new fashions, and many the like, untill they resemble the *Cinnamon-tree*, whose *Bark* is more worth than her *Body* : Or the *Ostritch*, or *Bird of Paradise*, whose *Feathers* are more worth than her *Flesh* : Or some *Vermine*, whose *Case* is more worth than her *Carcass* ; which yet so swells them, and makes them look so big, as if the *River of their blood*, would not long be banked within the *Chanel of their Veins* : Though they have small reason for it. As *Pride and Folly* are inseparable companions, they glory in that which is indeed their *great shame* ; our *cloaths* are but as a *plaster* upon a *fore*, wickedness brought nakedness, and apparel hides it, *Gen. 3. 10, 11*. Whereof to be proud, is, as if a *Thief* should be proud of his *Halter* : Our *cloaths* are but as *Signs of God's displeasure*, by reason of *Original Sin* ; They are like a *Westminster-hall paper*, to shew what we have committed, which occasioned them, nor had we else needed them : And therefore, as one burned in the *fore-head* for some villany, ought so often as he looks in a *glass*, and perceiveth the



scar thereof, to think upon, and detest his wickedness, so ought we. But why all this, I say ? but to make themselves the Object of every eye, and the Subject of every Opinion, *wise and weak* ; and no less of their Discourse : though indeed they are a *wonder* amongst *Fools* for their Bravery, amongst *wise Men* for their *Folly*, ridiculous to the most. For, who can look on them, without *passion* and *compassion* ? And although they *think themselves brave*, yet, *others do not* in the least think them *so* ; except *Fools*, and *Inventors of New-fashions*.

None so apt to be Proud, as they that have nothing to be Proud of ; as take away from these *Peacocks*, or *Popping-Jays*, their *vain-opinions*, *flattering hopes*, *false valuations*, *imagination*s, and the like, you will leave their minds but poor shrunk things, full of melancholy indisposition, and unpleasing to themselves. And the truth is, Were it not for *pride* and *ignorance*, a world of men (that now look as big as Bull-beef) would be ashamed to have their faces seen abroad.

*Pambo* spying a certain Woman, flaunting it in very sumptuous Apparel, fell a weeping ; and being asked why he wept so much ? He answered, For two causes : One, the Destruction of this Woman ; another, Because I, quoth he, who profess my self a *Christian*, do not so much study to please *God* by holiness and innocency of life, as this Woman does to please the *Devil* and men, with her vanities. And it is a sure conclusion, that where so great care is had to deck the body, there is as great carelessness, and as little regard to adorn the Soul with a virtue, as *Caro* speaks ; yea, let conscience say, Whether they are not more carefull to preserve their Cloaths from Dust and Spots, than their Souls from Guilt ?

And I presume, if they thought meanlier of themselves, others would think better of them : For nothing procures love and credit, both with *God* and *Man*, like Humility ; nothing hatred and scorn like Pride. As, would we have *God our friend*, or *our enemy* ? we may ; for, *He resisteth the proud, and giveth grace to the humble*, James 4. 6. 1 Pet. 5. 5. And



no vice gets a man so many enemies, as this vice ; for, not the humble alone, but one proud Man hates another.

And this for their comfort ; *All that are proud in heart are abomination to the Lord*, Prov. 16. 5. *He who hath a proud look, and an high heart, the Lord cannot suffer, but will be sure to abase him*, Job 40. 11, 12. Malac. 4. 1.

Neither can there be a more sure sign of ensuing evil, than Pride ; as we see in *Peter*. *Pride goes before Destruction, and an high mind before the fall*, Prov. 16. 18. As, how many of them, by *hoysing up the sails of their Ships too high*, have made *Ship-wrack* ? *The pride of man brings him low*, Prov. 29. 23. To all which may be added, such as have their *thoughts high*, and their *fortunes low*, live always a *pensive life*.

Nor can it stand with Reason, that God should give a Proud Man Riches, except in wrath : For, to heap riches upon a Prodigal, is as pouring *precious liquor into a sieve*, which will hold no liquid substance : *Ye ask, and receive not*, saith St. James, *because ye ask amiss ; that ye may consume it on your lusts*, James 4. 2, 3. To give Riches to a Proud man, is, to give Wine to him that hath a *Fever*, says *Aristotle* : Or Honey, to him that is oppressed with *Choler* ; or Meat to him that is troubled with *Morbus Cephaliacus*, says *Plutarch*, which increaseth the Disease.

Now, if all that ye have heard of Pride be so, and you cannot deny it ; banish, I beseech you, this devilish Sin out of your hearts, lest it banish you out of Heaven : All other sins the Devil made, only Pride made the Devil. Had it not been for Pride, the *Angels* that are now in *Hell*, should have been in *Heaven* ; and we that are in this *barren Wilderness*, had been in *Paradise*. Nor can God, and Pride, dwell in one Heart, that could not dwell in the same *Heaven*. A *Looking-glass* may make a *Fool proud*, but an *Hour-glass* will make a *Wise man humble*. However, if the pollutions of our *birth*, the miseries of our *life*, and the putrefaction of us, soon ensuing our *Death*, were well considered, and laid to heart, it would make us truly humble. And for encouragement, *Blessed are the poor in Spirit ; for theirs*

*theirs is the Kingdom of grace, which is Heaven upon Earth; and theirs is the Kingdom of glory, which is Heaven in Heaven.*

*Sett. 12.*

**N**OW, next after these, ( though they are before all others in provoking God, both to plague and utterly deprive us of the Gospel, that matchless mercy, and best of Blessings) are *Contemners of Religion, and Scoffers at Holy Scriptures*: But of these more fitly, when I come to the Reasons. I might also bring into this Catalogue, the horrible oppression, and injustice of thousands in the Nation; The Coverousness, and Cheating of such, as resolve to grow Rich, and Recover again what they have lost by the Fire, especially of those that are in places of Trust; who have no small hand, (as in pulling down Judgments, so) in continuing them, to the hazard of our utter undoing. They are employed for the Publick; but it is their own private Interest, and to feather their own Nests, that they study and endeavour; yea, as much as in them lies, they will sell the whole Kingdom for money, and to advance the low set Roof of their own houses: Which is the reason our War speeds no better. An Ocean of money hath been paid! and great reason for it: but it's put into such leaking Vessels, or broken Bags, *Haggai 1. 6.* that all is gone, before it comes to the poor *Sailors* and *Souldiers*, that are left to do the work, and for whom it is appointed. It is not so with our *Antagonists*, who are said to be *wise at their fingers ends*: For, as by their industry, they can turn even the *Mud* of their Country, into a *usefull fuel*: So in husbanding their Wars, they can do more with *one hundred pounds*, than we with *a thousand Marks*; and yet, pay their *Souldiers* far better.

Now from *Cheaters*, I might go unto the *Voluptuous* and *Malicious*, to *Sabbath-breakers*, *Ignorant wretches*, that know not God, nor the very first principles of *Christianity*; *Hypocrites*, *Atheists*, *Lyars*, *Idolaters*, and the like; and shew how they, in like manner, contribute in provoking God, and pulling down Judgments upon the Nation. And how far they

they also are, from being Humbled and Reformed : but I am confined to a sheet or two of Paper, and therefore must pass them : Only, by a view of these few before spoken of, you may guess at the numberless number of our great and grievous abominations, wherewith our Land is filled from corner to corner. And withall be informed, why men are no more sensible of God's displeasure, or their own condition, than *Jonah* was when *fast asleep* in the Hold ; for whose sake that grievous *Tempest* was upon them, and the whole *Ship*, with the *Men*, in danger of *Sinking*. I can never enough admire the difference, between these *Gospel times*, and *those of the Israelites* ; for if you observe it, there was continually this Visitation amongst them, as the whole *Book of Judges*, and other places shew. Their sins drew on *Judgments*, the smart of the *Judgments* moved them to *Repentance*, upon their repentance followed speedy *Deliverance* : Thus it was ever, and in every Age of the Church, but in this the Worlds decrepit and doating Age, in which *Religion* is become contemptible, and wherein it is a shame to be godly. But now let God send never so many *Judgments*, one upon the neck of another, *Sword*, *Pestilence*, *Fire*, *Poverty*, yet no *Repentance*, no *Reformation*, as if *Men* were turned *Beasts*, and knew not why God should be so angry ; why he should Plague us, or what should be his meaning. Just as if our *over much light*, had made us blind ; and so in some sense it has : As thus, God did inflict more *temporal Judgments* upon the *Jews*, their means of Grace being small to ours ; but he inflicted more *spiritual Judgments* upon us, (I fear few consider it as they ought) then ever he did upon the *Jews*. God in his Justice punishing our hardness, with further *Obduration* ; because, if we are blind, it is for that we shut our eyes against the Light. As, *this is the condemnation*, (none like this) *that light is come into the World, and men love darkness rather then light, because their deeds are evil*, John. 3. 19, 20. As, O the wilfull, and affected, *blindness of mind*, *hardness of heart*, *final impenitency* ; O the wofull prejudice against the good and good-

ness :

28 *How London is Refined by Her late Fire :*

*ness* ! The making ill constructions of good actions, the mocking and scoffing at Religion, and the Religious ; the scandalous lives, and damnable errors, of many that pretend for Religion ; the fearfull stumbling blocks, and offences, that are laid, given and taken, to the ruine of many a poor blind soul : which are Judgments far more fearfull and dreadfull, than any the blind World can be sensible of. For all which we may thank our selves ; nor can we in the least complain of our sufferings, yea, we may wonder, at God's unspeakable, and unexpressible goodness and mercy ! notwithstanding what we have lately felt : For if our fears do not, I am sure our sins may tell us ; that these are but the fore-runners of greater calamities, in case there be not a timely reformation of our selves. In the mean time, our sins have been enough to bring the Torments of Hell upon Earth, or to carry down the dwellers on Earth alive into Hell. And we may rather wonder at the mercy of God in sparing, than at his justice in punishing. And how it can be, that he punisheth no more, rather than that he punisheth so much !

But you have not heard all : For, above what hath yet been mentioned, our abominable wickedness hath brought such a scandal upon our Religion, and the Gospel, that it is even abhorred of the Heathen, and the Great and Glorious Name of God Blasphemed among them. Yea, what else but the unchristian-like behaviour of Christians, hath caused the Turks and Jews, and many among our selves even to prote't against their own Conversion ? Or what else hath alienated the Indians from Christian Religion, making them to refuse the Gospel, but this is ! that they saw our lives more Savage then the Savages themselves. Yea, it hath made those poor souls, resolve that whatsoever Religion the Christians were of, they would be of the contrary : thinking it impossible, that such horrid wickedness could proceed from any true Religion ; or that He could be a good God, who had such evil sons : Whereas in the Primitive times, more of them were won to the Faith, by the holy lives of Christians, than by the Doctrine  
which



which they taught; for it caused them to say, This is a good God whose servants are so good.

So that, put all together, and compare our *many and great Sins*, with the *many and great means* which God hath afforded for our reclaiming; it will be found, that no Nation under *Heaven*, did ever more provoke the *Lord*; nor hath he ever striven more with any Nation, to reclaim them, than he hath done with us: A people not worthy the crumbs of *Christ's*, and our *Maker's* least Mercy; yea, well-worthy of more *Plagues*, than either *Tyre* or *Sidon*, *Chorazin* or *Bethsaida*, *Capernaum*, *Sodom* or *Gomorrhah*, *Mat. 11. 21 to 25.* or any people since the *Creation*! For, as if all that *Christ* hath done for us, were nothing to move us; we are so far from being thankfull, from loving, and serving him, that, did we seriously think of *Christ's* love, and our odious unthankfulness, and compare God's goodness with our Ingratitude, rightly weighing, how we have from time to time abused his mercy, and those many means of Grace, which He, in his long suffering hath afforded for our reclaiming; it would even make us speechless, like him in the *Gospel*, as neither expecting pardon, nor daring to ask it. Yea, O Lord, it is thine unspeakable mercy, that our Land hath not long since spued us out, and that we are not at this present frying in *Hell*.

For what eyes can but run over to see, for the most part what Lives men lead? As, take but a view of all places, Cities and Counties, from the Court to the Cottage, and you shall see nothing appear in Men's lives, in the whole Land almost, but *pride*, *covetousness*, *cruelty*, damnable *Hypocrisie*, *prophaning* of the *Sabbath*, cursed *swearing*, and *curseing* abominable, and worse then beast-like *drunkenness*, *adultery*, *lying*, *slandering*, *persecuting*, *contempt* of Religion, and all goodness; *grinding* of faces like edged tools, *spilling* of blood like water, *racking* of Rents, *detention* of Wages, and Work-men's hire; incredible *cruelty* to Servants, *inclosing* of Commons, *ingrossing* of Commodities, *gripping* exactions, with *straining* the advantages of greatness; *unequal levies* of legal payments, *spight-*

spitefull suits, biting usury, bribery, perjury, partiality, sacrilege, simoniacal contracts, and soul-murder; scurillity and prophaneſs, cozening in bargains, breaking of promiſes, perfidious underminings, *Luxury*, wantonneſs, contempt of *God's* Messengers, neglect of his Ordinances, violation of his days, and the like: As if these were fruits of the Gospel, and not of *Atheism* rather. So that we turn the grace of God into wantonneſs, and make a trade of sin; yea, it is our least ill to do evil: for behold, we speak for it, joy in it, boast of it, tempt, and inforce to it, yea, mock them that dislike it, as if we would send challenges into Heaven, and make love to destruction.

And yet we are all *Christians* forsooth: I am even ashamed to think, that men, that rational men, should be such Sots, or suffer *Satan* so to gull and beguile them.

O my brethren! *England's* unthankfulness, hath striven with *God's* goodness for the Victory; as *Absalom* strove with *David*, whether the Father should be more kind to the Son, or the Son more unkind to th: Father. As, tell me, May not *God* justly another day, call Heaven and Earth to witness against us? that he would have saved us, yea, did wooe us to accept of Salvation, saying, Turn ye, turn ye, from your evil ways; for why will you dye, O people of England? *Ezek.* 33. 11. But we would not be Converted, nor Saved.

*Seet. 13.*

**A**S, what could *God* have done, (if I may so speak) that he hath left undone, touching our Conversion and Salvation? His Word and Ministers, the motions of his Spirit, the checks of our own Consciences, we will not hearken unto: His Mercies will not allure us, his Judgments will not fright nor humble us; much less will we indure to be admonished by our godly Friends and Neighbours. As, let it never so much concern them to know their sins, with the misery and danger they are in, there is no admonishing them; yea, tell a *Russian* of his Swearing by that *God*, who, with one word of his mouth, can instantly strike him dead, and cast him Body and Soul into Hell, (yea, it is his unspeakable mercy, that every such Oath proves not a *Benoni*, the

Death

Death of the Mother, *Gen.* 35.18;) Or, tell a *civil Man*, of his *Swearing* by *Faith* and *Troth*, which is worse than *Swearing* by *God*; though little understood, or considered, (as making a *God* of the *Creature*, and ascribing that unto it which is only proper to *God*: Namely, to know the *Heart*, to be a *Witness* and *Judge* of what he speaks;) instead of giving us thanks, they will not only *Swear* the more to vex us, but withal they will hate & scoff at us for *Fanatics*, *Quakers*, *Round-heads*, and ask, What is that to us? when they might as well, and as wisely say, What is *Christ* to us? What is *Heaven* to us? or, What is *Salvation* to us? for to us the one cannot be without the other: we shall never inherit part of his glory in *Heaven*, if we do not take his *Glory's* part upon *Earth*. And the like of proud Persons; yea, you can no sooner nominate, or point at their *Pride*, but they will swell like *Leaven*, work like *Yeast*, & fly in your face like *Gunpowder*, saying, We take too much upon us; as the *Sodomites* twisted *Lot*, *Gen.* 19.9. Not knowing, nor having the wit, or grace to Consider, that we are straightly commanded to admonish one another, *Heb.* 3.13. That, not to tell our brother of his faults, is to hate him in our heart, as the *Holy Ghost* witnesseth, *Lev.* 19.17. That, in many cases, we make those sins our own, which we reprove not. That, if we must not see our *Neighbour's* Ox, nor his *Sheep* go astray, or fall into a pit, but we must reduce, and help him out of it, *Deut.* 22.1. we are much more bound, to help our *Neighbour* himself, from dropping into the bottomless pit of *Hell*. And what know we, but we may win our brother? and so save his soul, *Mat.* 18.15. Nor can we love *God*, and patiently hear these *Miscreants* blaspheme his *Holy Name*, as they do, *2 Pet.* 2.7,8. or manifest our selves, his *Children* by *Adoption* and *Regeneration*: for well-born *Children*, are touched to the quick, with the injuries of their *Parents*; and, not to be moved in this case, is to confess our selves *Bastards*. Besides, as none but a *Cain* will say, *Am I my brother's keeper*? so, I can not devise how a *private Christian* can better improve his love to *God*, and his *Neighbour*, than by so doing, *2 Tim.* 2.25. *Ezek.* 3.18. to 22. *2 Pet.* 2.7,8. But the

the Waves do not *beat* or *roar*, any where so much, as at the *bank* that *restrains* them.

Cauterized Sinners, contemn good counsel: Admonition may move them to choler, but never to amendment; instead of penitence, they break into choler; Fury sparkles in those eyes, which should gush out with Water: And instead of *embracing the counsel*, they will *rage at the counselor*. With *Balaam*, they gratch to be hindred in their way to *Hell*; and fly upon those that oppose their perdition: yea, not seldom will they persecute us to the *Death*, for shewing them the way to *Eternal Life*. So resembling the *Mad man*, that wounded his *Physician*, while he was administering *Physick* to him, for his *Recovery*. Thus they will fret, and chafe, and fume, and swell, and storm, and be ready to burst again, when we tell them of their wickedness. And the like of all sorts of Sinners, that are settled upon their lees: but let *Envy* swell, and burst, we must do our Duty, and discharge our Consciences, or *Christ* will not own us another day, as himself affirms, *Luke 12. 8, 9*. And indeed, Why should not *God's servants* take as free liberty in *reproving*, as the *Devil's servants* take liberty in *offending*? Shall not the one be as loud for *God*, as the other are for *Baal and Belzebub*?

But what horrible, what hellish ingratitude is this, if it be looked upon with an impartial eye? For, What cause have they to find fault with us? Suppose one seeks to hinder a *Mad man* from wounding himself, or, would stop a *blind man* running against a *Wall*, that would dash out his brains; or towards a *deep pit*, wherein, in all likely-hood, he must fall and break his neck? Or, suppose one man's House is on fire, and another brings *buckets of Water* to quench it; are these ill offices? Yea, suppose a *Wasp* should sting a man being asleep, and thereby prevent a *Serpent*, which otherwise had stung him to *Death*; had he cause to be offended? or had he not more cause of joy, than grief? Why then should they be so offended with us, when all we aim at, is, but to pluck them out of the jaws of *Satan*, and to snatch them out of *Eternal Flames*?



But how sad is such an ones Condition? for this is an evident Sign of one that shall Eternally perish: as is plain by *Prov. 29. 1.* (*Read the words and tremble*) *He that hardneth his Neck, being often reprov'd, shall suddenly be destroyed, and that without remedy.* See more, *Prov. 1. 24, 25, 26, 33.* So that, by refusing to hear in this case, they become, like *Amaziah*, wilfull Murderers of their own Souls; as Wise *Solomon* affirms, *He that refuseth admonition is brutish, and destroyeth his own Soul,* *Prov. 12. 1,* and *15. 32.* Whence it is, that the *Prophet* tells *Amaziah*, *I know that the Lord hath determined to destroy thee, because thou hast done this, and hast not obeyed my Counsel,* *2 Chron. 25. 16, 20.* And that the *Holy Ghost* speaking of *Eli's Sons*, saith, that, *They would not hearken unto, nor obey the voice of their Father, because the Lord was determined to destroy them,* *1 Sam. 2. 25.* And this makes our Reverend *Divines* affirm, that the Conversion of such a Sinner is a greater Miracle than was the Creation of the World; and their Reason is weighty: For, in making such an one a *New Creature*, say they, must be a number of *Miracles.* A blind man restored to his sight, a deaf man to hearing, a man possesst with many Devils, dispossesst; yea, one dead in Sin, and buried in the Grave of long custom, with a *Grave-stone* laid upon him, raised from the dead; and in every one a stone turned into flesh. In all which, *God* meets with nothing but opposition, which in the Creation He met not with. And in reason, That Sin is past cure, which strives against the cure. *Herbs* that are worse for *Watering*, *Trees* that are less fruitfull for *Dunging* and *Pruning*, are to be rooted up, or hewn down. Even salvation it self, will not save those, that spil the *Potion*, and sling away the *Plaister.* *If Babylon will not be cured, she must be left to her self.* given up to Destruction without further warning. See *Psal. 81. 11, 12.*

*Sett. 14.*

I Should now shew you how it comes to pass, that men make no more use of the Word, Mercies, Judgments, &c. but that there are so many Swearers, Drunkards, Adul-

*terers, Voluptuous persons, Sabbath-breakers, Scoffers at Religion, and contemners of Holiness : So many proud, malicious, covetous, cruel, and unjust men ; so many ignorant wretches that know not God, nor the very first principles of Christianity ; so many Hypocrites, Atheists, and the like : since what God hath commanded in his Word, cannot be unknown to any amongst us, that hate not the light. Whereof many reasons may be collected from the Word : As*

First, we are fall'n into an Age, wherein Godliness is grown quite out of fashion ; and wherein to be Holy, or to have a tender Conscience, is so ridiculous a thing, that none but fools will undergo the disgrace of it. Yea, Religion and Goodness is so despised, by *some ignorantly, by others maliciously* ; that it is *not only a shame, but a great crime, to be so holy and strict* in the service of God, as Christ in his Gospel commands us.

And this is of great force, to keep men off from submitting to the Word, or being humbled by the Judgments, that God hath inflicted upon the Nation. The Holy Ghost hath fore-told, that *in the last days* should come perillous times : *Wherein shall be mockers, scoffers, blasphemers, false accusers, cursed speakers, fierce despisers of those that are good ; resisters of the truth, sensual and ungodly men, that shall walk after their own lusts ; that shall turn the Grace of God into lasciviousness, denying the only Lord God, and our Lord Jesus Christ, who were before of old ordained to condemnation ; men of corrupt minds, reprobate concerning the Faith : and that many shall follow their pernicious ways, by reason of whom, the way of truth shall be evil spoken of.* So that all that will live Godlily in Christ Jesus, shall suffer Persecution. For which, read 2 Tim. 3. 1, to 13. 2 Pet. 2. 2. and 3. 3. Jude 4. 10. 16, 18, 19. And does not each man, that hath eyes, see these Scriptures fulfilled ?

And as the Word, so does Experience shew ; that, as it is in the *little World*, the older it grows, the more diseased ; so in the *great World*, the older the more vicious.

That

That the consummation of Times and Sins, are met together upon us ; so that, as in a diseased body, all the humours fall down into the Leggs and Feet, and there make an issue : So the Corruption of all Ages, hath slidden down into this of ours, as into the leggs and feet, *Revel. 12. 12.*

But to make it more clear : Is it possible for a man to live a conscionable, and unreprouable life ; be zealous for the glory of God, do what he can to win others to the Faith, without being traduced, calumniated, hated, slandered, and persecuted for the same ? No, it is not possible. If we will be more than almost a Christian, we are sure to be persecuted for the same, as Abel was persecuted by Cain, and exclaimed against, for being too precise, curious, fantastical, factious ; and so flouted for our holiness, as if it were the greatest crime, dishonour, and shame that can be, To be Holy. Yea, they will hate a man to the death, though he have nothing else to condemn him, but his being holy ! *Pro. 29. 27. Jer. 15. 10.* And will damn all for Round-heads, and Phanaticks, that have more Religion than an Heathen, or more Conscience than an Atheist, or care of his Soul than a Beast : Names so full of the Serpents Eignity, as the Egg of a Cockatrice is full of Poyson.

And so in all other cases, a man can neither refrain evil, nor do good, but he shall be made a by-word of the people, *Job 17. 6. A Song of the Drunkards, Psal. 69. 12.* Generally hated of all, *Mat. 10. 22.* And be counted a Sectary or Schismaticke ; as the Christians were by the Jews, in St. Pauls time, *Acts 23. 22.*

And why do they all this ? why do they envy, hate, censure, scoff at, nick name, rail on, and slander the Godly, but that they may flow them out of their faith, damp, or quench the spirit, where they perceive it is kindled ? discourage them in the way to Heaven, baffle them out, and make them ashamed of their holy profession, and religious course, and consequently pull them back to the World ; that so they may have our company here in sin, and hereafter in torment.

When our *affections* like wild and mad *Horses*, are violently galloping to *Hell*; if the *Spirit of God* by *repentance*, (as with a *bridle*) suddenly gives a jerk, and turns, or sets them going as fast the other way, in the more narrow path towards *Heaven*; presently those our Companions in the *broad way*, stand marvailing at us, that we breake off Company, and envy to see themselves cashiered: whence it is that if but a spark of fervent *Devotion*, break out in a Family, all the rest are up in clamours; as when *Bells ring disorderly*, every one is ready with his *Bucket*, to quench the *Fires* disgraced; he must be for a *Phanatick*, a *Quaker*, &c. And the reason is, wheresoever *Christ* comes, there will be opposition: when *Christ was born*, all *Jerusalem was troubled*, and *Herod cut the throats of all the Children in Bethlehem*: So when *Christ* is born in any man, the *Soul* is in an uproar, and *Satan* with his *Instruments* are ready to kill in him every good motion, though it be never so little a Babe. Whence it fares, with all that are *Converted*, and will no longer accompany lewd ones, in their wicked customs, as it did with *Paul*, who, so long as he joyned with the *High Priests*, and *Elders*, to make *havock of the Church*, was no whit molested by them; but when he became a *Convert*, and preached in the name of *Jesus*, none so hated, and persecuted as he. Or as it fared with *Jacob*, who, so long as he continued under *Laban's tyranny*, and would be made his *Drudge*, all was well with him; but when he once begins to fly, then makes he after him with all his might. Nor can they pleasure *Satan* there, it being the hopefullest way, to discourage men in their way to *Heaven*, quench the good motions of *God's Spirit* in them, kill the buds and beginnings of grace, and draw them back to the *World* that can be, and not seldome do the scoffs and scorns of *Atheists*, like the blasts of *Rams horns*, before the walls of *Jericho*: Lay all the strength of a young beginners faith, level at one utterance; for like *unseasonable frosts*, they nip all gracious offers and beginnings in the Bud, and



as much as in them lieth, do with *Herod*, kill *Christ* in young Professors. As who that is not more Spirit than Flesh, can undergo so many *mocks*, and *frumps*, and *censures*, and *scoffs*, be branded with that odious and stigmatical name of an *Hypocrite*; have his Religion judg'd *Hypocrisie*, his Godly *simplicity*, *silliness* his *zeal*, *madness* his *contempt of the World*, *ignorance* his *godly sorrow*, *dumpefulness*, and the like, malicious and mischievous constructions, made of whatsoever he says or does.

O the deplorable condition of these times! even the Devil himself, durst not have been so Impudent, as to have scoff'd at Holiness in those antient, primitive, and purer times: But now I could even sink down with shame, to see *Christianity* every where so discountenanced, our very names come into few mouths, out of which they return not with reproaches. Amongst the rest of our sins, O God be mercifull, to the contempt of thy servants.

And which is worse, men not onely do their utmost, to dash all Holiness out of countenance, and to pluck up Religion by the roots; but the contempt of Religion, and goodness, (which formerly hath been held no mean sign, of the ruine of a State) hath by long custom, taken such root in men's hearts, and runs so deep and strong, that we can never look to see it mended, untill *Christ* comes in the Clouds. What it may bring more upon us, the Lord onely knows, and knows to prevent.

Nor do they fall this in spight only, but it is their judgments that they ought to do so; for they are of a Reprobate judgment, as you may see, *Rom.* 1. 28. to 32. *Isay* 5. 20. 23. *Jer.* 9. 14. *2 Cor.* 4. 3. 4. *Ephes.* 2. 2. *2 Thes.* 3. 9. to 13. *1 Tim.* 4. 1, 2, 3. And so judge of graces, and vices, as the Blackamoors judge of Complexions, by the rule of contraries, as you have it, *Isaiah* 5. *They call evil good, and good evil, put darkness for light, and light for darkness, bitter for sweet, and sweet for bitter;*  
C. 3
they

*they justify the wicked, and take away the righteousness of the Righteous from him,* vers. 20, 23. The which is rarely exemplified, in the *Scribes* and *Pharisees* towards our *Saviour* : Who, when he wrought miracles, reputed him a *Sorcerer* ; when he cast out *Devils*, thought it to be by the power of *Devils* ; when he reproved sinners, he was a *Seducer* ; when he received sinners, he was their *Favorer* ; when he healed the sick, he was a *breaker of the Sabbath*, and the like ; yea, He that was truth it self, was arraigned for a deceiver ; and He, by whom *Kings* reign, was represented as an *enemy to Cesar* ; and under such representations to the people, he is Crucified by them : So that, he was accounted the greatest offender, that offended not once in all his Life ; which would make a wise man, to suspect his own judgment, and the common fame, and to examine things thoroughly, before he condemns one, whom he knows no evil by. Yet, this is the case of most men, for, even as an ill stomach, turns all it receives into ill humours ; or as the Spider converts every thing she eats into poison ; so they, whatsoever they hear of, or see in the Godly, so blinding themselves with prejudice, that like *Pyrrhon*, they will not believe what their eyes see, and their ears hear.

We know, when a man looks upon any thing directly through the Air, they appear in their proper forms, and colours, as they are ; but if they be look'd upon through a Glass, be it green, blew, or yellow, all the things we see, seem to us to be of the colour of the Glass, through which we do behold them. Again, the Eye that is blood-shot, thinks every thing red ; and those that have the Jaunders, see all things yellow : So sensual men, being over-grown with malicious passions, and corrupt affections, think the Godly in fault, when themselves onely are too blame ; if faring with them, as in an ill pack'd Jury, whereof there is one wise man, another honest, five Knaves and five Fools, the greater part over-rules the better part, these ten over-bare those two ; So fares it with a wicked man,

man, the *five Senses*, and as many *affections* are the *Knaves*, and *Fools*, *Science* is the *wise man*, *confidence* the *honest*; now neither *Science* the *wise*, nor *Conscience* the *honest*, can be heard, nor give their *Verdict*, but all goes with the *mad Senses*, and *frantique Affections*.

Take notice of this, you that are accustomed to *Curse*, and tell us, that it is long of these *Round-heads*, and *Phanaticks*, that there are so many *disasters*, and *calamities* befall the *Nation*, and that the times are no better: Just as the *Heathens*, when any *disasters* and *calamities* befell the *Empire*, would presently fly upon the *Christians*, and lay all the fault upon them; and when they pleased to rid themselves of such ill Members, they would *clothe them in the skins of wild Beasts*, to *animate the Dogs to tear them*. As these do, what they do, to us, the rather, that they may *inlight*, and stir up others to do the same. But alas, poor souls, they little know what they do; for they are beholding to the *Godly*, for their very *Lives*, yea, it is for their *sakes*, and because the number of *Christ's Church* is not yet accomplished, that they are out of *Hell*. In the mean time, blessed be *God*, and *good Laws*, they cannot do as they would; else they, that now *curse us*, would *kill us*, whose *malice nevertheless*, is to themselves an evident token of *perdition*, but to us a token of *Salvation*, and that of *God*, as the *Apostle*, for our comfort tells us, *Philip. 1. 28.*

*Seet. 15.*

**A** Gain, I dare refer my self to the worst of men that have reasonable souls, whether they are not of a *Reprobate judgment*, that being offered their choice, they should prefer *Death* before *Life*, *Hell* before *Heaven*, a moment of time before *Eternity*; yea, it is enough, to put a *wise man* into an *Extasie*, to see, that the *Road to Hell* (a place so wofull and dolorous) should be so exceedingly thronged; and the way to *Heaven* (a place so blessed and glorious) should be almost wholly neglected, *Mat. 7. 13, 14. 1 John 5. 19. Rev. 20. 8.*

That *Christ* should lay down his Life to ransom, and redeem men from infinite, intollerable, and interminable torments ; and to purchase for them *such pleasures, as never entered into the heart of man to conceive*. And yet, *Satan* (that bloody devouring *Dragon*, and vowed Enemy of all *mankind* ; ) should have more Servants and Volunteers than *Christ*, and they do far more for him, than *Christ's* Servants do for their Lord, *Rev.* 2. 4. & 13. 16. *Rom.* 10. 16. That *Men*, supposed rational, should resolve to destroy themselves ; that they should love Damnation, that they should hate their own Souls, as well as Holiness, and the Holy God ; and all for sin and vanity, such a wretched emptiness : This is the greatest folly and frenzy imaginable. This above all deserves bitter Lamentation ! Yea, what *Sea of blood* is enough to bemoan this foolish, wicked, and desperate madness ? But it is hardly to be believed, what Sots wilfull sinners are, that are blinded by *Satan*, and hardened with the custom of Sin.

The greatest part of men are so Ignorant, that they know no other end of their *Creation*, but Self-love and Recreation ; no other end of their *Redemption*, but to eat, drink, sleep, sin, to pursue their profits, pleasures, honours ; as thinking that *God* and *Christ* expect not any service from them, nor will ever call them to account, for what they have either acted or left undone. Or, if sometimes it comes into their thoughts, to think upon *God*, and their Souls, a little cold cursory, and superficial service, shall serve the turn ; or, nothing ; to what they expect from their Servants : So they love *God*, and are thankfull to him as they think, but, nothing so much as they do a Friend ; yea, If a Friend had given us but a thousandth part of what *God* and *Christ* hath, we should love him heartily all our days, and think no thanks sufficient ; and yet, we are not so thankfull to *God* and *Christ* for all, as we are to a Friend for some one good turn : O that *God* had but the same place in *men's affections* ! That riches,  
honours,



*And how Her Poverty hath abated Her Pride. 41*

*honours, pleasures, and their friends have : but that is seldom seen, the more shame, folly and madness ; and the greater, and juster their Condemnation : Whence that terrible Text of the Prophet Jeremy, chap. 17. 5.*

If we give a *Servant* meat, drink, and wages, we look he should do whatsoever we command him ; but *God* gives more than we are able to ask, or think ; yet, what he commands *they do the contrary* : Or, if they do pretend to serve him, any thing, as they think, will serve the turn, thinking they may put off *God*, the searcher of hearts, with that service and respect, that men would scorn to take at their hands. Yea, the *World*, the *Flesh*, and *Satan*, must have the *greatest share*, and be *first served* : However, it is the least of their care, to remember why they came into the *World*, or their *vow in Baptism*.

In which, observe but their blockishness : The same men in all other cases, will think it a great honour for men, to be *exact*, and *rare in their profession* ; That to be a *professed Lawyer*, a *rare Physician*, or *Chyrurgion*, a *curious Artist* ; or to be a *Dutiful and Obedient Son*, or *Servant*, what more commendable, and praise worthy ? such they will highly love, and praise ; Only to be an *exact and singular Christian*, a *good and obedient Son*, or *Servant*, to *God* : This raises their spleens, and is, in their reprobate judgments, a shame and dishonour. But tell me, you *Antipathites to all good*, how can any, except Sots, think that *Christ* looks for less fear, reverence, and obedience from his *Servants*, than we do from our *Servants* ? and yet hold, that a *Servant* can never be too punctual in his obedience to his *Master's* lawfull commands. Here is Blockishness with a witness ! Onely the multitude of their companions, in this their foolish frenzy, is the strongest Testimony they have to prove themselves in their right minds.

*Sett. 16.*

**Y**Et, all this is Reason enough, to those that have only the *Flesh* for their *Guide*, and are governed by the *Prince of Darkness* : yea, it proves so weighty to the blind *World*,

42 *How London is Refined by Her late Fire :*

World, that *Satan* hath not the like tried shaft, in all his quiver ; either to wound both the good, and goodness, or to keep off others, from looking *Heaven-ward*. This, This is the main reason, why men repent not, nor reform their Lives : because Repentance it self, and Reformation is held a crime. Men are now of so reprobate a Judgment, that let *God* send never so many, and great Judgments, one on the neck of another, yet, no Repentance, no Reformation : Though such Judgments in a different Age, would have wrought an Universal Repentance, and Reformation ; as the like *only threatned, not executed*, did in the *Ninevites*, *Jonah 3*. And in the Book of *Judges*, where are many examples thereof. A strange Judgment, and worse than any of the four fore-mentioned Judgments ! That Religion it self should become so contemptible, and obnoxious to the multitude ; yea, and to wise men of the World too : That a practical Christian, or a publick-spirited man, shall have much ado to pass for a good and Loyal Subject, and not be reputed a Rebel, a Fanatick, a Quaker.

But will you know how it comes to pass ? Thus it is ,

They will not, by any means that *Christ* can use, understand, nor be converted nor saved ; therefore they shall not understand, nor be converted, nor saved, *Esay 6. 9, 10. Ma. 1. 3, 15*. They will believe *Satan* that promises prosperity to sin, yea, Life and Salvation, (as he did to our *First Parents* ; or, as the *Pope* promised the *Powder-Traitors*) rather than believe *God*, who threatens Hell and Damnation, if men do not Repent of, and forsake their Sins. Therefore, *God delivers them up to Satan, so to be deluded, that the light of the glorious Gospel of Christ shall not shine unto them, 2 Cor. 4. 3, 4. Eph. 2. 2. 2 Thes. 2. 9, 10, 11, 12.*

For, otherwise, how could it possibly be ? that, having heard the Gospel preach'd perhaps twenty, forty, three-score Years, they should not know the very first principle of Christianity : namely, that we are all as *Traitors* born in to the World, and withal condemned to suffer Eternal Tor-

ments

*And how Her Poverty hath abated Her Pride.* 43

ments in Hell Fire ; being only reprieved for a time, to see if we will sue out our pardon in Christ : And that God by his Ambassadors of the Ministry, daily offers a Pardon in tending Christ unto us, upon the condition of Faith and Repentance, ( which is such a spectacle of unspeakable mercy , as might ravish our Souls with admiration ! ) And stand it out, being so far from accepting a Pardon thankfully, that we refuse, and contemn it, yea, in a manner deride the offer thereof ; for we oppose the Gospel, and persecute Christ in his Members.

And suppose you Tell them the danger of this , and make it never so clear, that Christ takes what is done unto them, that believe in him, as done to himself, and will accordingly revenge it : Their blockishness is such, (be they never so wise in other things) that they can confute all, with this only argument, That, *they are no change-lings* , They are as good as their fore-fathers, or those amongst whom they live : And they neither desire to be better, nor wiser ; yea, it were a ridiculous singularity so to be. A plain confession, that they are yet the Devil's children.

*Sett. 17.*

**F**OR we are to take notice ( and I wish men would ) that through the Rebellion, and Disobedience of our First Parents, the Root of all Man-kind, with whom the Covenant was made as publick persons, both in behalf of themselves, and all that should proceed out of their Loins : We are conceived in Sin, born the Children of Wrath, and adjudged to Eternal Death , so soon as we Lived a temporal life. By one Man Sin entred into the World, and Death by Sin, and so Death passed upon all men, in whom all have sinned, as the Apostle speaks, *Rom. 5. 12, to 21.* And as in the little and tender bud, is infolded the leaf, the blossom, and the fruit ; even so in the heart of a young Child, is a bundle and pack of folly, as Solomon affirms, *Pro. 22. 15.* and Moses the like, *Gen. 6. 5, 8, & 21.* Our first Parents were the Root, we are the branches ; they the fountain, we the

the *springs* : If the Root be bitter, and the Fountain filthy, the branches and springs cannot be better : whence holy *David* cries out, *Behold I was shapen in Iniquity, and in Sin did my Mother conceive me !* Psal. 51. 5. And *Moses* Gen. 6. 5. *The thoughts of man's heart are evil, even from his child-hood,* Gen. 8. 21.

Of a *Leprous Father* or Parent, is begotten a *Leprous Son*. Nor can a *Woolf* engender other than a *Woolf* ; or a *Serpent*, than a *Serpent* : Nor are we *Christians*, by being born of Godly and Christian Parents : Grace is not like Land, inheritable.

So that as under the *Law*, the *Father* that was *Circumcised*, begot a Son uncircumcised, and of the same grain that is *threshed*, and *winnowed* from the *straw* and *chaff*, springs up other grain ; but therewith also grows the like *straw* and *chaff*, which was there-from purged. In like manner, a *Serpent* that hath *lost his sting*, ingendring with another such *Serpent*; the *young one ingendered*, hath a *sting* notwithstanding : So a *regenerate man* begetteth a *Child* meerly natural and *unregenerate*. Whence our *Saviour* tells *Nicodemus*, That, *Except a man be born again, he cannot enter into the Kingdom of God*, John 3. 3, 5. So you see, that Sin and Corruption are the riches we bequeath to our Children ; Rebellion the inheritance that we have purchased for them ; Death the wages that we have procured them.

By all which it appears, that we are *not born Christians*, untill we be *new born*, by the *Immortal seed of the Word*, and the *Spirit's* powerful working with it. And when any one is thus new-born, it will appear by this: *Regeneration or New-birth*, is a creation of new qualities in the soul, as being by nature only evil-disposed. Or thus, In all that are born a new is a change wrought ; both in the judgment, from error to truth, and in the will, from evil to good, and in the affections, from loving evil, and hating good, to love good and hate evil ; in the whole man, from darkness to light, and from the power of Satan unto God. Nor is there any one of that small number, whom *Christ* hath chosen out of this World,



World, but is able to say, I bless God, his Word and Spirit hath wrought in me such a change, and strange alteration, that it hath opened mine eyes, that were blind before; inclined my will to obedience, which before was rebellious; softened my heart, sanctified and quite changed my affections: So that I now love that good, which before I hated, and hate that evil, which before I loved; and am delighted with those holy exercises, which heretofore did most displease me; and am displeased with those vain pleasures, and filthy Sins, which in times past, did most delight me. And accounts the same such a Mercy, that no tongue is able to express it!

*Self. 18.*

**W**herfore boast not thy self, of being the same thou wert ever; but be ashamed, that no means will serve to work this Change in thee. God hath left nothing undone, that could have been done, that he might draw us to himself, that so he might make us Eternally blessed. Yea, his very Judgments are sent unto us in mercy; he hath inflicted lesser punishments, for prevention of greater; suffered us to be *Afflicted*, that so we may not be *Damned*. But so far have you been, from being prevailed withall hitherto, either by his *Word*, *Ministers*, *Mercies*, or *Judgments*, to amend your lives, and work out your own Salvations with fear and trembling; that you have maliciously persecuted such, as would not be as wickedly careless as your selves. Are you not ashamed of it? do you not think, it were just with God, to deprive you of ever having any more opportunities of grace and salvation?

O my Brethren, consider, I beseech you, before it proves too late: And think not as *Lot's Sons in-law*, that we speak to you in jest, lest you feel the fire of God's wrath in earnest. It is no light, nor slight thing, to refuse the offer of Grace, and a Pardon, from such a God and Redeemer; who desires not the Death of a sinner, but rather that he would turn from his evil ways and live, Ezek. 33. 11.

Again,

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Again, let all envious *Cains*, scoffing *Ishmaels*, curling *Shimmers*, railing *Rabshakes*, flouting *Tobiah's*, and *Sandballat's*, and all the like *God-baters*, that carry an akeing tooth, against every good man they know ; take notice, that, it is no light, nor slight thing, to contemn and abuse the Godly, who are unto God, *as the Signet upon his right hand*, Jer. 22. 24. yea, *as the Apple of his own eye*, Zach. 2. 8.

For if *Christ* will come in flaming Fire, to render vengeance unto them, which know him not : how terrible will he appear, to his profess'd eaemies ? who wittingly, willingly, and maliciously oppose and persecute him in his Members, all they can ; certainly, such must look for a whole Volume of Plagues in the next Life, though they escape in this. Or, if at the great Day men shall be bid, *Depart into everlasting torments, for not feeding, clothing, visiting* ; what shall become of those, that maliciously scoff at Religion, and persecute *Christ* in his members ? which is the depth of sin : For he that despiseth, traduceth, or any way wrongs one that believes in *Christ*, ( especially one of his Embassadors of the Ministry ) strikes at the Image of God in him, by whose Spirit he both speaks, and acts : And God takes it as if it were done to himself. For proof of both, see *Psal.* 44. 22. and 74. 4. 10. 18. 22, 23, and 83. 2. 5. 6. and 89. 50, 51. and 139. 20. *Prov.* 19. 3. *Rom.* 1. 30. and 9. 20. *Marth.* 10. 22. and 25. 45. 1 *Sam.* 17. 45. *Isai.* 37. 4. 22, 23, 28. and 54. 17. *Act.* 5. 39. and 9. 4, 5. *Job* 9. 4. 1 *Thes.* 4. 8. *John* 15. 20. to 26. *Num.* 16. 11. 1 *Sam.* 8. 7. *Mark* 9. 42. *Jer.* 17. 18. *Psal.* 79. 12. 2 *King.* 2. 24. O that men would but seriously consider these Scriptures, and be warned by them, that so they may no longer fight against the graces of God's Spirit, wheresoever they appear ; when they did vow and promise in their Baptism, to fight under *Christ's* banner, against the World, the Flesh, and the Devil ; and to continue his faithful Souldiers, and Servants unto their lives ends. As all the reason in the World thou shouldst : since he laid down his Life to Redeem thee, when thou wast in

a sad condition ; and, ever since thou wert born, protected, and provided for thee. For we know, that *a very Dog, will fight for his Master that feeds him* : whereas, thou contrarily takest up arms against thy *Creator, and Redeemer* ; and fightest for his greatest enemies, *Sin, and Satan* : O think of this ! for, if nothing else had been, or should be more spoken than this alone, it should me-thinks break the heart of the most stupified Worldling alive. Wherefore, dally no longer with *God, and your own Souls* : *God is just, and he hath ways enow to punish us, we have no way to escape him.* And Salvation is a matter of greater moment, than to put off the care of it to the last push. Especially, when *God has told us before hand, that if we will not regard nor hearken unto him when he calls upon us for Repentance, he will not hear nor regard us, when in our distress and anguish, we shall call upon him for mercy ; but even laugh at our Destruction, and mock when our fear cometh, Prov. i. 24, to 33.*

Self. 19.

**B**Ut I were as good speak to *liveless stones, or senseless plants, or witless beasts*, as to men hardned with the custom of *Sin, and fore-stalled with prejudice* ; yea, it were an unreasonable motion in me, if I should request minds prepossess'd with prejudice, to hear reason. Since the *World, and the Devil*, hath so fore-stalled their judgments therewith against *God's people, and goodness it self*, that they resolve never to be better than they are. And where *Satan* hath set this his *porter of prejudice*, though *Christ* himself were on Earth, that soul would make an ill construction, of whatsoever he did or spake. How then should I hope to prevail ?

For though good counsel from *God's word*, may kindle Piety in others, yet, not in them ; for they are out of all hope to be healed : For what is *light* to them that will shut their eyes against it ? or *reason* to them that will stop their ears from hearing it ? And men of their condition, do on purpose

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purpose stop their ears, and wink with their eyes, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and so should be converted, as our Saviour shews, *Math. 13. 15.* and *St. Paul, Acts 28. 27.* They are like the deaf Adder, they will not hear what is spoken; or if so, they would not be charmed, charm the Charmer never so wisely : Or like some silly Fly, which being beat from the candle an hundred times, and oft singed therein, yet will return to it again, untill she be consumed, *Prov. 23. 35.* All those Beasts that came into the Ark unclean, came likewise out unclean. They have been too long sick of Sin, to be recovered, and will rather be confounded, than reformed : They have brazen brows, stiff necks, uncircumcised ears, blinded eyes, fat and heavy hearts, obdurate souls, as strong as a stone, and as hard as a neather-milstone, as *Ezekiel* hath it, *chap. 11. 19.* by reason whereof, it comes to pass, that those who are filthy, will be filthy still, in spite both of Law, and Gospel; yea, They are stark dead to all ordinary means, as may be seen both by Testimonies, *Deut. 17. 12.* *Prov. 1. 24, 25, 26.* *Heb. 10. 28.* *Hos. 4. 14, 17.* *Isa. 57. 17.* And likewise, by remarkable examples, *1 Sam. 2. 22, to 26.* *2 Chron. 25. 16, 20.*

What should I more say ? If thou beest an habituated sinner, blinded and fore-stalled with prejudice, and resolved to go on in thy wicked courses, and do, as others do, without either conscience of sin, or guidance of reason : Thou art dead in Sin, and not onely Dead, as *Fairus's* daughter was, *Mat. 9. 25.* nor onely Dead, laid out, and coffin'd, as the *Widow's son of Naim* was, *Luke 7. 14.* but dead, coffin'd and buried, as *Lazarus* was, *John 11. 39.* even till thou stinkest in the Nostrils of God, and all good men : So that I have no other message to deliver unto thee, then that *Vigilant Captain* delivered, together with a Deaths wound to his sleeping Centinel; Dead I found thee, and dead I leave thee.

Onely thou, O Father, (to whom nothing is hard)  
if



if it be thy good Pleasure, (as why not, seeing it will make much for the Glory of thy Great Name, to save such a mighty Sinner, who *Marasses* like, hath multiplied offences, above the number of the Sand of the Sea, and is bound down with many Iron bands) say unto his Soul, live; yea, quicken thou him, O Mercifull Redeemer, who art the Fountain of Life. It is true, thy angry threatening against Sinners, is importable: but thy mercifull promise is unmeasurable, and unsearchable: Thou therefore that art able to quicken the Dead, and make even of *Stones Children to Abraham*, mollifie these stony hearts, we beseech thee, with the Blood of the Lamb, and make of these *Children of the Devil*, John 8. 44. *Members of thy Son Jesus Christ.*

So having taken my leave of *Obstinate and resolved Sinners*, and not willing to set in a Cloud, I should in the next place answer sundry *Objections*, that men will be apt to raise; then give you sundry *other reasons*, after that the *uses*, and last of all, I should *Advertise* so many, as are willing to imbrace good counsel, and accept of *Salvation, through the free grace of God, in Jesus Christ.* The persons I would specially *Advertise*, are of five sorts:

The { *Ignorant.*  
*Civil.*  
*Formal.*  
*Prophane.*  
*Covetous.*

Namely, such as resolve to grow Rich again, and to recover what they have lately lost by the Fire; not caring *how they get*, but *what they can get*. And therein make plain to them:

1. The impossibility of thriving, without the concurrence of *God's blessing upon their meavours.*
2. The little good their riches will do them, except it be given them in love.

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3. The uncertainty of Riches, being obtained.

4. The best, and onely way to become Rich indeed: But fore-seeing, that if I should make of all but one Volume, they would so swell the heap, that, not a few would be deprived of the whole. He will buy a *Manual* or *Enchiridion*, that will not buy a *Commentary*; and he will read a *Curanto*, that will not read a *Chronical History*. Wherefore, since I find not a President, I'll take leave to make one, in breaking off thus abruptly.

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Post-

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## Postscript.

**M**Any Readers, when offered my Books, will tell the Vender, they can have them for nothing, or little more than nothing: Therefore to prevent this plea, and that he may have for his time and pains, Know; That by reason of Dammage by the late Fire, they can no longer be given, or sold to loss. And by reason of the rise of Paper and Printing, if men think them not worth a penny a Sheet, I shall not think them worth my labour. Only here are three Sheets by way of Adventure, if they first bring in what is laid out, expect the like Cantles, untill the several parts shall be compleated: Otherwise farewell Printing, welcome rest, and a retired life, says

Your impartial and  
compassionate Monitor

R. Y.

